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TO PRAISE
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THE DOMINICAN TRADITION
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ESSAYS & NOTICES
FROM THE HOUSE
OF ST. JAMES

Veritas

THE MAGAZINE OF THE HOUSE OF ST. JAMES
ANGLICAN ORDER OF PREACHERS

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From the Editor

It is our hope, in publishing *Veritas* as the magazine of the House of St. James, that each issue will do more than merely presently a collection of articles. Our goal, rather, is to offer a publication that may additionally serve as a companion for prayer, study, and spiritual development in the Anglican Dominican life. This issue is no exception.

Our third issue continues the theme of the role of grace by which God forms His people. Br. Jeffrey Mackey picks up his thoughtful exploration of St. Thomas Aquinas's teaching on grace and reminds us that the Christian life begins not with our own striving, but rather with God's initiative. Grace, far from being a mere aid to discipleship, is in fact the very life of God at work within us, by which we come to love and follow Christ ever more faithfully.

That same grace finds expression in service. My article on the ministry of acolytes reflects on the quiet dignity of assisting at the altar and the depth of beauty found within our liturgical traditions. Sr. Rosie's Dominican Examen likewise invites us to cultivate an awareness of God's presence in the ordinary moments of our daily lives, while the words of St. Albertus Magnus call us to lift our minds from passing distractions and cleave ever more closely to Him from Whom we came, and to Whom we will return.

Alongside these reflections, we also rejoice in the life of our community at the House of St. James. We offer our congratulations to Sr. Pamela Harmony Monahan on her life profession, to Br. DeSales Harrison on his novicing, and to our Sub-Prior, Br. Noah McLellan, on his marriage to Veronica.

Finally, I would like to thank all those who have contributed to Veritas, and to remind the House that we warmly welcome articles, book reviews, artwork, poetry, and notices from all in our Anglican Dominican family.

May this issue encourage you in your walk with Christ and in our shared calling to praise, bless, and preach.

In Christ and St. Dominic,

Luke Michael Ironside, OblOP
Editor

St. Thomas & the Revelation of Grace

Br. Jeffrey Mackey, OP

Continued from the previous issue.

How Does and Should Thomas Still Matter?
Grace and Its Prevenience

The working reality of human choice (my will or God's will) – another presentation may be necessary to deal with determinism (behaviorism) or Calvinism and Arminianism.

"In contrast to a spirituality which would rely perhaps too much on the determination of the *will* to effect changes in the world for the glory of God, the Dominican (Thomistic) emphasis on Grace – on the happy recognition that is, of God's own saving initiative and of God's 'mad' love for the world – makes for a much less uptight and a far more joyful and spontaneous kind of spirituality" (Simon Tugwell, *Early Dominicans Selected Writings,* 1982). This manifests for Thomas in a number of ways: A high view of reason without rationalism – "*for it is God who is at work in you both to will and to do of his good pleasure.*" (Philippians 2:13); a high view of Grace without passivity; a vision of salvation that is healing, elevating, and transforming: "*So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;*" (Philippians 2:12b).

For Thomas, Grace is not a supplement to human effort—it is the very life of God poured into the soul, without which we can neither begin, continue, nor complete our journey to Him. It is the essence of human effort. Again, it does not supplement human effort, but invites the human to use its redeemed effort to work with God since *God is working in us*; "*Grace is the ability to grasp truth and to make it applicable in your life*" (Don J. Kenyon, *Lecture notes from Nyack College*, 1974).

Thomas grasps the foundation of God's Grace, renewing the New Testament writers and the Church Father's with summation such as follows: "*Grace declares God: loving without deterioration; wise without limit; omniscient; eternal therefore, without age; ever new yet not young.*"

We thus see that "since Grace exceeds human nature, it cannot be known by natural reason, but only by revelation" (ST I–II, q.109, a.1).

Perhaps "The Hound of Heaven" by Francis Thompson can expositionally aid us with poetic wonder. The poem is so very long, I shall

condense it:

I fled Him down the nights and down the days
I fled Him down the arches of the years
I fled Him down the labyrinthine ways
Of my own mind, and in the midst of tears
I hid from him, and under running laughter.
Up vistaed hopes I sped and shot precipitated Adown
titanic glooms of chasmed fears

From those strong feet that followed, followed after
But with unhurrying chase and unperturbed pace,
Deliberate speed, majestic instancy,
They beat, and a Voice beat,
More instant than the feet:
All things betray thee who betrayest me…

Fear wist not to evade as Love wist to pursue.
Still with unhurrying chase and unperturbed pace
Deliberate speed, majestic instancy,
Came on the following feet, and a Voice above their beat:
Nought shelters thee who wilt not shelter Me…

Save me, save only me?
All which I took from thee, I did'st but take,
Not for thy harms,
But just that thou might'st seek it in my arms.
All which thy childs mistake fancies as lost,
I have stored for thee at Home.
Rise, clasp my hand, and come.
Halts by me that Footfall.
Is my gloom, after all,
Shade of His hand, outstretched caressingly?
Ah, Fondest, Blindest, Weakest,
I am He whom thou seekest.
Thou dravest Love from thee who dravest Me.

Grace is not limited to the forgiveness of sins, but signifies various gifts bestowed on man by God including God's causing good in the soul of the creature. Thus, Grace implies something in the soul, which is God's love effecting new goodness in the soul of the creature.

Grace can mean several things including: anyone's love (e.g. the "good Graces" of someone); any gift freely bestowed (i.e. given *gratis*) (e.g. someone's *gratitude*). Notice Paul's exposition of the GIFT of Holy Spirit in Galatians 5:22…it is the GIFT of Holy Spirit not the gifts – you can't have one without the other. These all hang together as ONE GIFT ... given … ONE RECEIVED.

Any gift freely given depends on the love, and likewise any gratitude for a gift freely given depends on the gift freely given. Therefore, each subsequent definition after the first depends on the previous notion.

Hans von Balthsar, a Roman Catholic theologian of the mid 1900s, was an intimate follower of the thinking of St. Thomas. Capturing Thomas' teaching at several points, he summarily writes, "*Grace is everything; the moment of God's appearing: Grace also every sacrifice the fire snatches from me.*"

Conclusively, a distinction must be made. Whereas a creature's love presupposes a perceived good without wholly causing that good, God's love is always the cause of any creaturely good. "*Therefore, it is clear that every love of God is followed at some time by a good caused in the creature but not, nonetheless, co-eternal with the eternal love*" (ST I-II.110.1).

Now God's common love causes the good of any creature's existence and "natural grace," but God's special love "*draws the rational creature above the condition of its nature to a participation of the Divine good*" and "*it is by this love that God simply wishes the eternal good, which is Himself, for the creature*" (ST I-II.110.1).

Again, on the one hand, the Grace of God implies a gift freely given to a rational creature and his special love even signifies something bestowed on the soul of a created person. On the other hand, the "something" in the soul is simply God's eternal love.

The word "Grace" has been especially applied to the forgiveness of sins, but as Augustine said, we must not limit the word "Grace" merely to forgiveness of sins. Yet even "*the remission of sins does not take place without some effect divinely caused in us, as will appear later.*"

Following salvation, Grace refers to the quality of the soul. "*God not only moves natural*

creatures to natural good but also bestows upon them certain forms and powers that are principles of acts in order that they be inclined to these movements in an easy and natural way, so also God not only moves the soul in Grace, but freely bestows upon the soul new qualities in order that it might be moved easily and sweetly to the supernatural good."

Whoever has God's Grace should be understood to have also some effect of this Grace within them, as stated previously. People are helped by God's gratuitous will in two ways. First, God moves the soul of a person to know, will, and do something, and in these ways the Grace of God is not considered a quality per se, but a movement of the soul. "*Motion is the act of the mover in the moved*" (ST I-II.110.2). Second, God infuses a habitual gift into the soul so that they are enabled to acquire the supernatural good with ease (and pleasure?). In this second way, Grace can be considered a quality or as consisting in qualities.

Grace acts upon the soul after the manner of a formal cause, "as whiteness makes a thing white, and justice, just" (ST I-II.110.2.ad.1).

Grace is not considered a "substance" of the soul because it is not part of the soul's nature but the soul obtains it through a participation in the Divine goodness. Thus, what is substantial in God becomes accidental in the soul by participation. Grace can be considered as simply a participation in this divine goodness. This participation, however, is imperfect. While Grace is nobler than the substance of the soul, the soul "has its being" more perfectly in its own substance than in Grace, since Grace is accidental to the soul by participation (ST I-II.110.2.ad.2).

"*The being of an accident is to inhere," thus accidents are said to have being inasmuch as "by them something is.*" Thus accidents belong to beings, but are not called "beings" proper. Properly speaking, then, no accident comes into being or is corrupted. However, the subject of an accident can begin or cease to be in act while having this accident. "*And thus Grace is said to be created inasmuch as men are created [anew] with reference to it, i.e., are given a new being out of nothing, i.e. not from merits, according to Eph. 2. 10, created in Jesus Christ in good works*" (ST I-II.110.2.ad.3).

Remember, ***Grace is not the same as virtue***; Grace precedes charity and the virtues, it is not itself a virtue. However, the infused virtues are oriented to Grace (i.e. participation in the Divine nature) as acquired virtues are oriented to human nature. Faith is the first manifestation of Grace, but Grace cannot be reduced to faith or any of the virtues because it is the root of all infused virtues. Grace is a certain disposition presupposed by the infused virtues (i.e. the disposition of God himself?).

Grace is neither faith nor hope, and as Augustine says "Grace foreruns charity." Therefore, it is not a virtue. Thomas would reintroduce this in his own lectures and sermons on Grace (but this is for another time).

Aristotle defined virtue as "*a disposition of what is perfect—and I call perfect what is disposed according to its nature*" (ST I-II.110.3). But infused virtues are disposed according to a higher end than human nature— namely, our participation in the nature of God (cf. 2 Pet. 1:4). "*And it is in respect of receiving this nature that we are said to be born again sons of God*" (ST I-II.110.3).

Just as "*the acquired virtues enable a man to walk, in accordance with the natural light of reason, so do the infused virtues enable a man to walk as befits the light of Grace*" (ST I-II.110.3).

"*Augustine calls faith that worketh by charity: 'Grace,' since the act of faith of him that worketh by charity is the first act by which sanctifying Grace is manifested*" (ST I-II.110.3.ad.1). Grace is "*the root of goodness in man*" (ST I-II.110.3.ad.2). Grace can be reduced to a habit or disposition yet is not the same as virtue because Grace "*is a certain disposition which is presupposed to the infused virtues, as their principle and root*" (I-II.110.3.ad.3).

Thus, we find Grace presiding principally in the essential nature of the soul. Since Grace is prior to virtue, it must be in the essence of the soul rather than in the powers of the soul. Grace is the

principle of meritorious works motivated and enabled by God, through the virtues.

"*By Grace we are born again sons of God. But generation terminates at the essence prior to the [exercise of?] powers. Therefore, Grace is in the soul's essence prior to being in the powers*" (ST I-II.110.4).

If Grace were virtue, Grace would necessarily reside in the powers of the soul. But since, as we have seen, Grace is prior to virtue, it must have a subject prior to the powers of the soul. Therefore, it must be in the essence of the soul. Just as a person's will participates in the Divine love through the virtue of charity, so does the nature of her soul participate in the Divine Nature (and become more like that Divine Nature) through regeneration or re-creation.

The powers of the soul flow from the essence of the soul redeemed by Christ. It is through the powers of the soul that the essence of the soul is the principle of vital deeds. Likewise, it is through the medium of the virtues that Grace that "*enables the principle of meritorious works.*" (ST I-II.110.4.ad.1).

Thomas is discovered by Grace and that made all the difference - something all Dominicans could consider allowing to happen (Mackey, *Commentary on Philippians*). In a sentence, "*Grace is a created supernatural gift infused by God that elevates human nature, enabling free cooperation with God and participation in divine life,*" sums up Thomas' position and we see it as so right (Paul Murray, O.P., *The New Wine of Dominican Spirituality: A Drink Called Happiness*).

Servants of the Sanctuary

Luke Michael Ironside, OblOP

Within the Anglican tradition, acolytes are entrusted with an essential ministry that contributes to the reverent and orderly celebration of the Church's liturgy. Certain aspects of this ministry are practical: assisting at the altar during the Holy Eucharist, holding the Gospel Book during its proclamation, and attending to the needs of the clergy throughout the service. Other aspects are primarily ceremonial: carrying the processional cross, ringing the sanctus bell, and reflecting the dignity of the sacred liturgy through reverent posture and movement in the sanctuary.

The word *acolyte* is derived from the Greek *akolouthos* (ἀκόλουθος), meaning "companion," "attendant," or "one who follows." The word aptly describes the ministry, for an acolyte is one who faithfully accompanies and assists those who lead the Church's worship (the clergy), by offering humble service in the sanctuary for the glory of God.

Within the ministry of altar serving, acolytes may fulfil a variety of specific roles, including those of crucifer, thurifer, torchbearer, boat bearer, and master of ceremonies, according to the customs of the parish. Whatever the particular duty, the ministry is fundamentally one of service. An altar server serves the whole people of God. In the sanctuary, the acolyte represents the laity in offering their gifts of bread and wine for the celebration of the Holy Eucharist. These gifts are received by the priest and offered up to Almighty God with thanksgiving in a solemn act of worship.

When an acolyte serves at the altar, he or she joins a ministry that has enriched the Church's worship for almost two thousand years. The spirit of this ministry may even be seen in the Old Testament: the youthful Samuel ministered before the Lord under the guidance of Eli the priest (1 Samuel 2–3), while Elisha faithfully attended the prophet Elijah before succeeding him in his prophetic ministry (1 Kings 19:19–21; 2 Kings 2).

The earliest explicit reference to this ministry comes in the year 252, when Pope Cornelius, in his letter to Fabius of Antioch, recorded that the Church in Rome had forty-two acolytes among its clergy. References are also found in the writings of Cyprian (c. 210-258), Bishop of Carthage. The role of acolytes is described as being much the same as today: assisting bishops, priests, and deacons in the celebration of the sacred liturgy, carrying candles and bearing torches, preparing the altar, presenting the bread and wine, and undertaking other duties connected with the worship of the Church. Acolytes also fulfilled aspects of a role that would today be associated with lay ministers, such as carrying the Blessed Sacrament to those unable to attend worship, and other practical tasks including conveying letters

on behalf of the bishop.

Following the Reformation, the formal office of acolyte gradually fell into disuse in many parts of the Anglican Church, in line with the simplification of ceremonial worship. However, the nineteenth-century Oxford Movement brought about a renewed appreciation of the Church's rich and ancient liturgical heritage. Alongside the recovery of traditional liturgy and a renewed emphasis on the centrality of the Holy Eucharist, the ministry of acolytes was restored. The servants of the sanctuary once again found their place at the heart of sacred liturgy, with all its dignity, order, and beauty.

The ministry of the acolyte reminds us that the liturgy is the work of the whole Body of Christ, in which each has a valuable role to play. While the acolyte's service may appear outwardly simple, it is in fact a ministry of profound dignity, carried out in close proximity to the altar where heaven and earth meet in the celebration of the Holy Eucharist. Like the light of the candles they bear, the ministry of the acolyte shines most brightly when it draws attention not to itself, but to Christ. Though their ministry is often hidden from view, acolytes quietly illuminate the beauty of sacred liturgy, so that the hearts and minds of the faithful may be lifted to Almighty God in worship.

In every generation, the Church has been blessed by those who have answered the call to serve at the altar. May this ancient ministry continue to inspire future generations to offer themselves in humble service, so that, in all things, Christ may be glorified and His people drawn ever more deeply into the mystery of His presence.

Anglican Dominican Examen

Sr. Rosie Castelli, OP

Monday:

The Dominican Puts Himself/Herself in the Presence of God

All secular thoughts are put aside through centering in God's presence. Breathe in the Spirit, breathe out material thoughts, cares and worries.

Breathe in the presence of God, breathe out extraneous concerns, fears, anxieties. Breathe in God's love for you, breathe out thoughts of aloneness and abandonment. God speaks to you of His presence through Scripture.

Slowly read the following passages and fold yourself into the presence of God. Contemplate God's promise to be ever with you:

Fear not, for I am with you; be not dismayed,
for I am your God;
I will strengthen you, I will help you, I will
uphold you
with my righteous right hand.
Isaiah 41:10

Behold, I am with you and will keep you
wherever you go, and
will bring you back to this land. For I will not
leave you until
I have done what I have promised you.
Genesis 28:15

The Lord is my shepherd; I shall not want. He
makes me lie
down in green pastures. He leads me beside still
waters.
He restores my soul. He leads me in paths of
righteousness
for his name's sake. Even though I walk
through the
valley of the shadow of death, I will fear no evil,
for you are with me;
your rod and your staff, they comfort me ...
Psalm 23:1-5

Go therefore and make disciples of all nations,
baptizing them in the name of the Father and
of the Son
and of the Holy Spirit, teaching them to observe
all that
I have commanded you. And behold,
I am with you always, to the end of the age.
Matthew 28:19-20

And I will ask the Father, and he will give you
another
Helper, to be with you forever,
John 14:16

For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.
Romans 8:38-39

Examen:

God told us that God is with us always.

- How have you experienced the presence of God in your life this past week?
- Were there times when you ignored or were not aware of God's presence?
- Renew in your heart your awareness of God's presence.
- This week practice Dominic's eighth and ninth way of prayer. Meditate in a quiet place, on a walk or journey, or in the solitude of your room or yard or favorite private space. You are not alone. God is with you, ever loving you, ever guiding you to know His will. Meditate on his real presence in your life.
- Relate your experience of the presence of God to one of the aspects of the Dominican identity. Meditate on this connection.

Prayer:

Lord, you have told me you are present in my life in all things and in all circumstances. Help me to be more attuned to your presence. Help me to speak of your presence in this world as Dominic did in his world. I am yours now and always. Amen.

On Cleaving to God

St. Albertus Magnus, OP

An Abstract

Now the more the mind is concerned about thinking and dealing with what is merely lower and human, the more it is separated from the experience in the intimacy of devotion of what is higher and heavenly, while the more fervently the memory, desire and intellect is withdrawn from what is below to what is above, the more perfect will be our prayer, and the purer our contemplation, since the two directions of our interest cannot both be perfect at the same time, being as different as light and darkness. He who cleaves to God is indeed translated into the light, while he who clings to the world is in the dark. So the supreme perfection of man in this life is to be so united to God that all his soul with all its faculties and powers are so gathered into the Lord God that he becomes one spirit with him, and remembers nothing except God, is aware of and recognises nothing but God, but with all his desires unified by the joy of love, he rests contentedly in the enjoyment of his Maker alone. Now the image of God as found in the soul consists of these three faculties, namely reason, memory and will, and so long as they are not completely stamped with God, the soul is not yet deiform in accordance with the initial creation of the soul. For the true pattern of the soul is God, with whom it must be imprinted, like wax with a seal, and carry the mark of his impress. But this can never be complete until the intellect is perfectly illuminated, according to its capacity, with the knowledge of God, who is perfect truth, until the will is perfectly focused on the love of the perfect good, and until the memory is fully absorbed in turning to and enjoying eternal happiness, and in gladly and contentedly resting in it. And since the glory of the beatitude which is achieved in our heavenly homeland consists in the complete fulfilment of these three faculties, it follows that perfect initiation of them is perfection in this life.

ARTISTS' CORNER

The Triumph of St Ignatius (1628)
by Claude Vignon (1593–1670)

Oil on canvas

News & Notices

House of St. James - Anglican Order of Preachers

Profession Ceremony

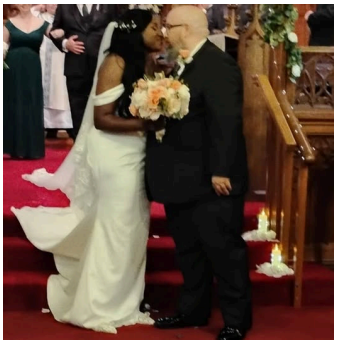
On Saturday, July 25, Sr. Pamela Harmony Monahan, OP, made her life profession at Ridley College in St. Catharines, Ontario. The gathering also marked the novicing of Br. DeSales Harrison.

Sr. Rosie described the occasion as “a very moving and beautiful event to witness”.

Warm congratulations to both Sr. Pamela and Br. DeSales on these significant milestones in their spiritual journeys!

Wedding of Br. Noah & Veronica

Br. Noah McLellan and Veronica were married on Saturday, July 18 at the Church of the Holy Savior, Waterloo, Ontario. Many congratulations to the newlyweds!



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Please consider making a donation to the Anglican Order of Preachers through the website, using the following form:

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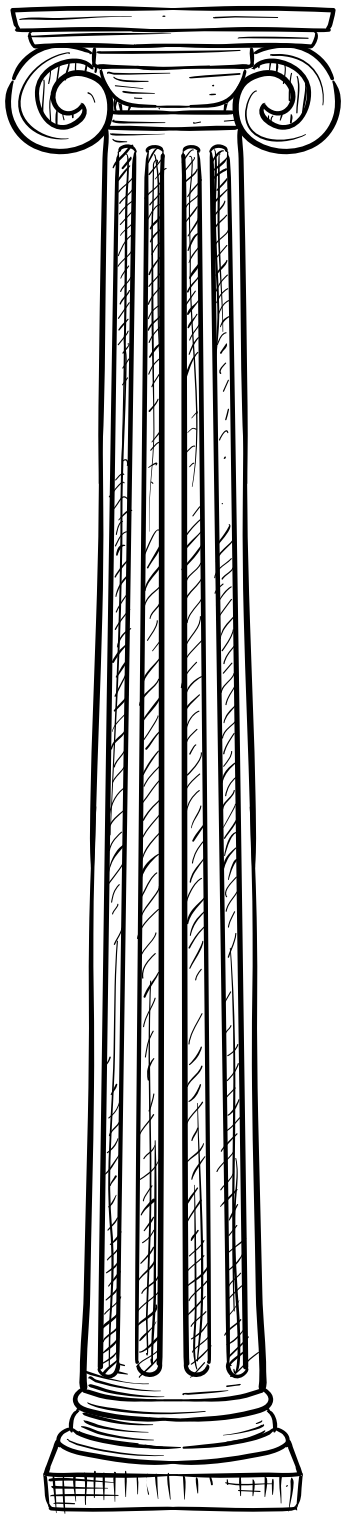


Contributions

We warmly invite submissions of articles, book reviews, notices, poetry, and artwork for the next issue of Veritas. Contributions from across the Anglican Dominican community and friends of the Order are most welcome. Please send submissions or enquiries to the editor, Luke Michael Ironside, at luke.ironside@yahoo.com.

We look forward to sharing your voices and creativity in the upcoming issue.

Members of the House of St. James

Life Professed Members:

- Br. Don Bailey
- Br. William Burk
- Br. David Casey
- Sr. Rosie Castelli, *Prior*
- Br. Peter Cory
- Br. Jason Gaboury
- Br. Kevin Goodrich
- Br. Christopher Hamlett
- Br. Jerome Hudson
- Br. Daniel Johnson
- Br. Jeffrey Mackey
- Br. John Maine
- Br. Noah McLellan, *Sub-Prior*
- Sr. Elena Thompson
- Br. Peter Tonge
- Sr. Pamela Monahan

Novices:

- Br. Matthew Augustine
- Br. Gideon Strauss
- Br. Daniel Tatarnic
- Br. DeSales Harrison

Oblates:

- Dale Careen
- Luke Ironside
- Rt. Rev. Ronald Firestone
- Donna Leary

Associates, Postulants and Aspirants who worship with us:

- John Bobb, *Associate*
- Joshua Scott DuBois, *Associate*
- Rt. Rev. Rodney Michel, *Associate*
- John Candon, *Aspirant*

Anglican Order of Preachers

To Praise, To Bless, To Preach

The Anglican Order of Preachers is an apostolic religious community made up of members all throughout the Anglican Communion inspired by the spiritual tradition of our founder Saint Dominic de Guzman.

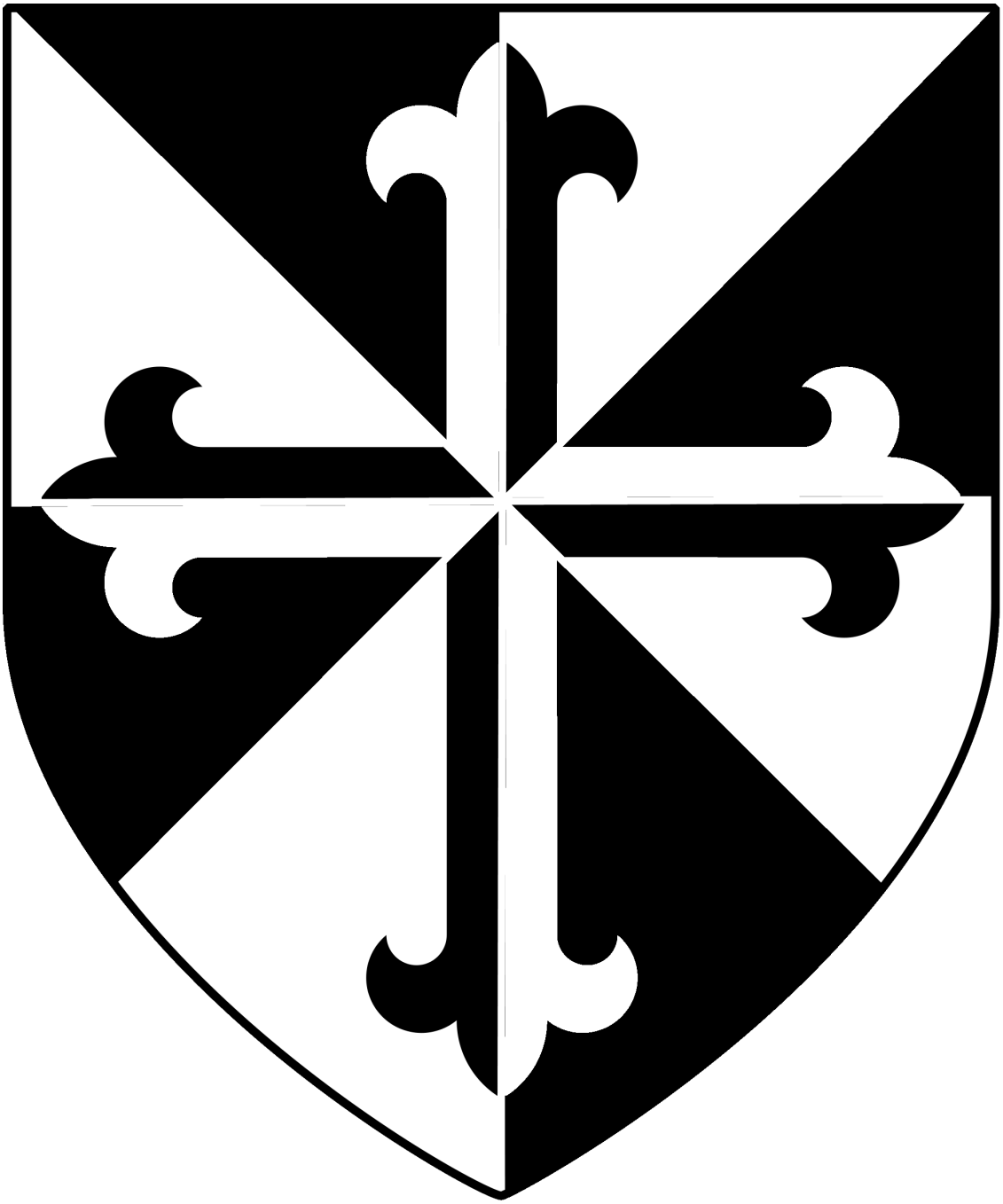
The mission of the Church is the mission of Jesus Christ: namely, to go into the world and proclaim by word and deed that the kingdom of God is at hand. Preaching has always been at the heart of the Dominican vocation since the formation of the Order by St. Dominic de Guzman in the year 1216. This is because the Dominican way, especially within the Anglican tradition, is essentially the apostolic way of the New Testament rebirthed and revived within the fullness of the Church's catholic and evangelical heritage.

We stress the importance of traditional preaching ministries while also recognizing that the proclamation of the Gospel can and should happen through a variety of mediums. Thus, while we prepare all of our members to be pulpit preachers, we recognize that for some, their commitment to the ministry of proclamation will take place primarily outside of the pulpit.

Specifically, we believe our ministry of proclamation has two divisions. Preaching and teaching to those who have not professed Christian faith (*evangelism*) and preaching and teaching to those who have professed Christian faith (*discipleship*). While our brothers and sisters may engage in a variety of ministries, a central commitment to these two types of proclamation ministry is understood to be central to the Dominican way.

You can learn more about the Anglican Order of Preachers and our way of life by visiting our website:

https://www.anglicandominicans.org/



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